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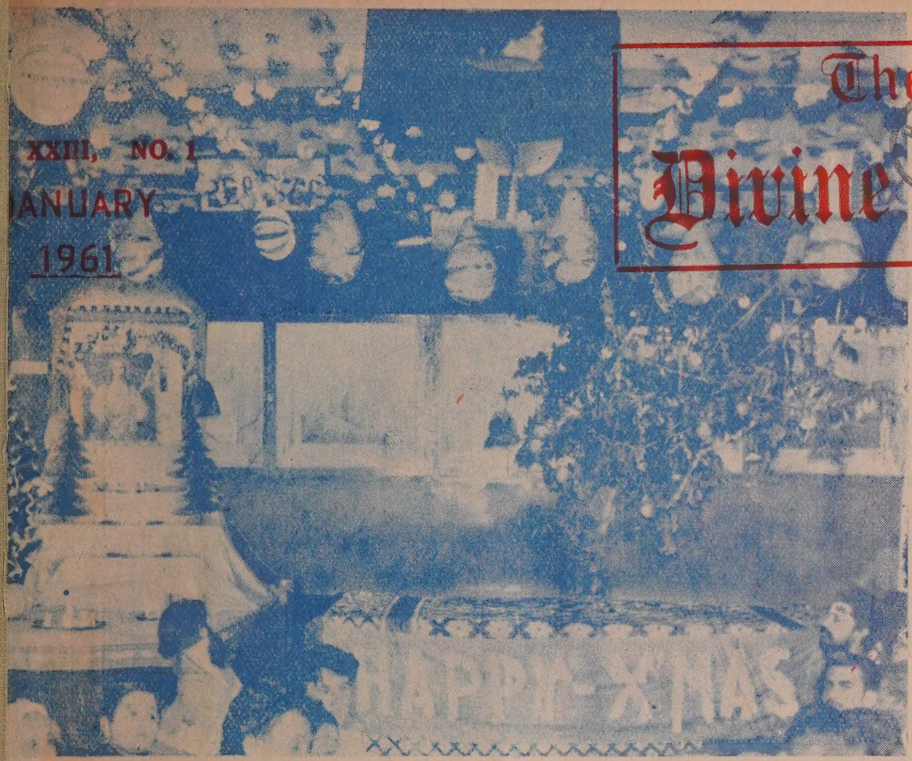
The Divine Life



Prominent in the centre of the picture below is that universal Person, Swami Sivananda, universally adored and loved for his deeds of Light and Love, for his exemplary life laid in the rhyme-schemes, never of a high pontifical authority, but of simple, dynamic, extensive spiritual ministry, of a wise, tender, compassionate Divinity.

—*SAUDAMINI.*

CHRISTMAS CELEBRATIONS AT SIVANANDANAGAR

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May God bless you, Sivanand

RELIGIOUS CALENDAR

(Sivanandanagar)

FEBRUARY

9	Punyatithi of Sri Samartha Ramadas
11	Ekadasi
13	Pradosha Puja; *Mahasivaratri*
14|15	Amavasya; Solar Eclipse (15th)
26	Ekadasi
27	Pradosha Puja

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THE

DIVINE LIFE

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New Year's Message:

YOGA FOR THE MAN OF 1961

(Sri Swami Sivananda)

CHARACTERISTICS OF MODERN MOOD

DOMINATED by a scientific outlook and temper, the Modern Man wants that the approach to even spiritual life should be scientific and methodical. He is a democrat: he insists that there should be no monopoly, no hidden secrets, no exploitation, in the field of Yoga. He is an intelligent being, who wants to understand the why and the how of Yoga before he contemplates to take up the initial steps in the practice of Yoga.

WHAT YOGA IS AND IS NOT

The Yoga for the Modern Man must suit his genius, must be adapted to his needs, must be re-interpreted in his own language. Truth is the same. The bases of Yoga are unaltered and unalterable, being beyond the reach of time and space. The goal,

[Continued on the next page]

The Divinity and The Sage

STAY still, O Bountiful One! don't go away;
I will offer thee a libation of well-pressed Soma juice.
O mighty God, with the sweetest song,
I grasp Thy garment's hem as a child grasps his father's.

—Rig Veda, III, 5-3-2.

THIS secret Self, though present in all existences, does not shine forth for the perceptions of the purblind reason, but is seen by the subtle and sharp-sighted intelligence of those who possess the subtlest vision.

—Katha Upanishad, I, 3, xii.

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namely, Truth Transcendental, too, is Eternal and Immutable. Yet those Bases have now to be viewed from the Modern Man's angle of vision; and the path to the goal paved with modern ideologies. Then the Modern Man will readily accept the Truth. Yoga is not other-worldliness; it is inwardness. Yoga is not shirking one's duty. It is proper and ceaseless performance of one's duty. Yoga is not running away from home and human habitation, into forests and caves. It is viewing the home and the society in a new light. Yoga is not avoidance of society. It is cultivation of all-embracing love. Yoga is not pessimistic approach to life. It is the most optimistic approach to life. Yoga is not somebody's concern, but everybody's.

We see. We hear. We smell. We touch. We taste. We move about. We speak. We think. All these functions point to a power that supplies the motive-force for all activity. We think and understand. We discriminate and choose. We will and do. There is a wonderful Intelligence within us which is capable of revealing to us unthought-of wisdom. There are moments in everyone's life when one gets intuitive flashes. There is That Light, That Intelligence, which is behind the mind and intellect. That Intelligence operates when the mind and intellect are silenced. Hence the modern psychologist sings the praise of leisure. Great thoughts are born not when one is labouring physically or mentally but when one is relaxed, at leisure.

TECHNIQUE OF YOGIC LIFE

This intuitive wisdom is not available to the common man whenever he wishes. It is at the command of the Yogi. The Yogi knows how to relax, how to silence the mind and intellect, how to tap the inexhaustible source of intuitive wisdom. The practice of Yoga enables him to do this. Through a systematic practice of stilling the mind and silencing the intellect, the Yogi is able to direct all the rays of the mind and the intellect inwards. The Yogi is an introvert. Yoga is for achieving this type of union with the source of all power, wisdom and joy, that is within oneself. Once this technique is fully mastered, the Yogi is able to remain in this state and carry on his work in the world. This is greatly extolled in the Bhagavad Gita. It ensures efficiency. It makes available to the person extraordinary physical, mental, intellectual, psychic and spiritual powers.

ART OF YOGIC LIFE

He works: but he is not bound to the work. He serves: but he does not expect a reward. He is efficient: but he does not expect even admiration or appreciation. He is dynamic: but he is not worried whether he succeeds or fails to achieve any tangible result, whether he gets honour or dishonour, whether pleasure or pain accrues from his efforts.

One who works for the welfare of all and is yet not at all affected by success and failure, honour and dishonour, pain and pleasure, is perpetually in a state of inexpressible joy and peace that passeth understanding. This Great One is marked out as a genius, as a great leader, as a hero and as a distinguished citizen in any walk of life he chooses.

REWARDS OF YOGIC LIFE

At the same time, he is liberated from the cycle of transmigration: that is, on departing from this world at the appointed time, he does not return to this world of pain and death. This is the Yoga for the Modern Man, for the Man of the twentieth century, for all of you! May you all become great Yogis, God-men, the Supermen!

Leader: BY SAUDAMINI

Nature of the Divine in Sivananda's Experience

HARD it is to find the great soul to whom all is the Divine Being. — *Gita,* VII, 19

WITH the intuitionally unenlightened, dry, academic mind's deliberately laboured out rational definitions and ideas of God, Sivananda has not, and can never have, the ghost of a thing to do; his untutored and for that very reason, intuited, statements on the experiential, single and manifold reality and the inexpressibly colourful nature of God, emanate from his achieved, self-affirming, all-inclusive God-Consciousness. Of particular import is the fact that, in this cynical age of analysis, at this period in human history, when the twentieth century has scaled high heights in a merely mechanical, scientific, technological civilization, and by that very reason roused the intelligence of the leading thinkers to a strong sense of spiritual values,—the timely genius of the divine life of astounding vitality and extensive illuminating works of Sivananda, are completely bound up with the most positive and pragmatic triple affirmation in immediate personal experience, in the events of life, in the suggestive and revealing words of expression, of God as *Para-Brahman,* the transcendent supra-cosmic Divinity, the stable power behind the infinite flux and flow of things, as *Janardana,* the foundational Divine Essence pervading the pulsating temporal material Energy of our mysterious Universe, as *Narayana,* the constant divine associate and companion of man, the Divine Lord indwelling and emerging from the spiritual heart of each human individual, from the soul of all mankind.

With Sivananda, God is an absolutely indisputable immediacy of Consciousness, a Consciousness which is not only the ultimate basis of all states and modes of individual awareness, but is itself the pure and simple absolute Consciousness ideally rapt in its own Self-Light, and yet expressing itself, spontaneously, in sport, as the active Continuum that creates and sustains, in a secret infinity of delight, all that is in phenomena. Essentially, Sivananda's is an intuitive way of life which holds in itself an intimate spiritual experience of the divine Reality, and therefore, any attempt that dreams of construing him a system-builder, and to honour him with the appellation of a philosopher is bound to miss much of the truth of that experience.

With Sivananda, God is no product of poetic fancy, no object of a visionary dream, no myth of human consciousness, but the one Reality without which life has no subsistence, time has no existence, movement has no motion, mind has no intelligence, matter has no materiality, soul has no ethereality, consciousness has no consciousness of itself, and nothing that is, has any supporting Ground, any substantiating Truth. For Sivananda, the centre of gravity of everything lies in the inner world of Godhead; he reacts to things from the standpoint of God-experience; he deals with men and matters in their intimate relations with his God-experience in himself and in them; but, this does not preclude from him the other awareness that men have yet to achieve spiritual experience, are yet in the world of ignorance, and therefore, rendering his help, and his guidance, for their personal spiritual Enlightenment, a requisite.

With Sivananda, God is not an Ideal to be made possible of realization in some remote, dim, distant, future, but an ever-existing self-luminous Fact to be realised here and now, a Truth operative in the processes of all living in the immediate present; for Sivananda, God is *Janardana*, the Eternal in things, and it is an imperfect grasp of this *Janardana*, that drove Spinoza and Schelling to draw elaborate theories of a pantheistic notion of God. The Divine Being is also *Narayana*, the eternal Spirit in humanity, which is seeking its fulfilment and self-unfoldment in the perfection and spiritual realization of humanity; *Narayana*, is the source and immanent witness of all states of human awareness; *Jagannatha* is the Lord inherent in all Existences, inhabitant in all that is, the spiritual riddle and fact of this world. The transcendent Godhead has for Sivananda an aspect which as a Presence in Nature, "disturbed" Wordsworth with "thinking a thought sublime".

With Sivananda, God is no mere hypothesis, not someone whose very being can be denied, as the minds dominated by a distinct type of ardent atheistic temper have always done, but is that pervading spiritual Presence which subsists as the force of faith in the devout and as the power of denial in the atheist, that pulsates within and broods over the passing flux of immediate things and events of experience. The fact is, Sivananda's has been the most positive affirmation of life, affirmation in a divine way, affirmation by exalted thought, by dynamic work, and by a hallowed life, affirmation in such an impassioned manner that few Sages before him, have ever done; and this, because, he has gained in immediate personal realization a knowledge of God not only as the distant supra-cosmic Reality, and as a Spinozistic, pantheistic, all-pervading Divinity, but also as the deepest Power in the inner law of Man, in his own being, in the world, in all Nature, in something that transcends Nature, and as that which is wholly the transcendent Other.

With Sivananda, God is no mere assumption in the mind of man, no mere notion profferring itself as the ping-pong ball to the dialectical powers of the self-constituted rational individuals, but a reality founded on the fact of his inner spiritual experience, the ineffable transcendent Divinity felt here in life, realised even as the immanent Deity, the delight of all life, the joy of all existence, the essence of all beings. God reveals Himself in varying degrees of intensity and luminosity, ranging from an answer given to a prayer said in faith, from a sense sublime of something felt by the poet's mind, to the Self contemplated by the Gnostic individual in his own inmost being; and, God can be caught in our rhapsodies, even as the rhapsodies of Saint Augustine caught him, can be felt as a Presence, even as Brother Lawrence felt Him as a Presence. There is no limit to the number of ways in which we can behold His Face, know His Being, feel His Presence, realise His Power. His Reality constantly impinges Itself upon our intuitions, and His Heart yields Itself wholly to our Love.

With Sivananda, God is no mere delectable and debatable theological concept, but a Consciousness that is enshrined in the very awareness of our awareness, the Consciousness into the statuses of eternal Perfection, our human consciousness can rise, rise by specific spiritual disciplines, rise by self-expansion in Love, by purification in concentration upon that which is recognised by the whole of our being as the highest Value, by self-energization, by *Tapas*, by *Yoga*, by divine Gnosis.

Where the mind fails to comprehend the Being of God, the heart leaps in joy into an apprehension of the very soul of the Divine; while the speculative mind whips itself into finest exertions in the contemplation of the character of Godhead, the emotional nature, in its passionate devotion for the divine Beloved, engrosses itself in His ravishing Beauty; and, if the self-conscious reason exhausts its own limited resources for scanning evidences for the existence of God, there arise from within our being, powers that palpably feel, and hold, in experience, the truth, the light, the being of God.

With Sivananda, God is not an object of credulity which is imposed on the naive by certain dogmatists of credal religions, but the target of that force of faith in us that irresistibly possesses the whole of our being, moves us deeply, quickens and gives an increased power to our intelligence and renders our heart sensitive to the suggestions and intimations of the Divine Reality. God, with Sivananda, is a living Reality, Someone with whom he is in continual contact, and whom he discerns and deals with in all that breathes, in all that, though not unconscious, is uncommunicative. Sivananda does not formulate conceptions of God by an exercise of the ideative logic, does not present us scientific or symbolic representations of the Divine, does not reel off laboured out and deliberately fashioned definitions and ideas of God, but speaks to us of God as found in his own life, as given him in revelation, in the identity he has sought to establish with the Divine. Sivananda does not spin out speculative generalisations of the Nature of God, but with the directness of the accents of a child, points out in simple words, the reality of God as a Power in our daily living, as the Essence of that which enlivens our very soul, as Something that responds to us, acts through us, claims our recognition and adoration at every turn, liberats our consciousness from its crude limitations, pouring delight into our feeble thought, feelings and life; as Something transcending all this, and lovingly making itself felt in the throbs of our heart-beats, in the cool light of our logical intelligence, as an indisputable Reality, an axiomatic Truth, as the Brahman in whose being the *Kevalaadvaitin* seeks his rapt repose.

[The Paper below presented constitutes a contribution Sivananda made to the symposium that is scheduled to be conducted during the current month, at Madras, on "How can an Individual Help Realization of Universal Brotherhood in the Family of Humanity"]

Philosophical Foundations of Universal Brotherhood

SRI SWAMI SIVANANDA

THE thesis we would advance, in the context of the subject for the symposium, will emerge as we proceed with our discussion. The two outstanding achievements of the twentieth century civilization are, as everyone knows: *one*, the tremendous strides the scientific and technological progress has forged in effacing the barriers of time and distance and rendering all mankind, isolated by geographical limitations, into the sociological unity of almost a single family; *two*, the creation of the United Nations Organisation which has come to be the meeting ground

for the races, nations, and representative individuals of vast masses of men, and effectuated, through its specialised agencies, splendid victories over world human ill-health, ignorance, poverty. And, if these two marvels in the achievements of the twentieth century, are to fulfil the positive purposes and goals which the best aspirations of

[Continued on page 16.]

New Year Greetings

[On this happy occasion, we extend to our readers, to the subscribers to our journals, to the members, patrons, well-wishers and associates of the Divine Life Society, to all the disciples and devotees of the divine Master Sivananda, and to everyone everywhere, our very best wishes, and also raise hereon, for each of them, our heart-felt prayers to the Almighty Lord, for a splendid year of exalted aspirations, successful endeavours, progressive enlightenment, continued prosperity, good health and long life.]

MEETING OF EAST AND WEST IN SIVANANDA'S LIFE AND THOUGHT

A WISDOM transcribing itself in words of a hundred nuances of significance, a Wisdom sporting in Delight and replete with the Joy of Existence, a Wisdom full of the power of the all-embracing Love, a Wisdom that is the Light of the Consciousness shining in its, and through its, own substance and moulds, a Wisdom that makes no distinction between Man and Woman but meets in both the same Heart, the throb of the same Life, the Soul of its own soul, the Self that is its own, that does not know how to distinguish between the Hindu and the Christian, differentiate the Christian from the Hindu, but that finds in both the same Lover of God, a single Person, a single object of joy, love and adoration, a Wisdom that does not know what sin is, and what Merit is, but finds Purity, total Purity, unsullied Purity, in whatever it touches, on whomsoever its gaze alights, wherever its influence spreads, in all that it meets,—this is SIVANANDA.

When such a Wisdom seeks to depict, through the pages of the readers' own DIVINE LIFE, this principal monthly of the Divine Life Society, December after December, January by January, it does it in a manner wholly worthy of the superhuman eminence that mantles the aureate Person of Christ, in a way that adds colour and meaning to what appears, even to the most devout heart, less colourful and less meaningful, raises the object of its portrayal into heights of the Beauty its own bosom bears and manifest in each of its manifold self-expression, and finds in Christ not a Person, a Man, a Form, the Father of a single religion, Christianity, but a Lord of the human heart wherever awake to the God-ward thought, a Presence that quickens the best of the spiritual susceptibilities in the soul of every man, a Beauty that impresses itself by the splendour of its beneficent deeds, the immortal power of its spoken words, the illustriousness of its manifest character, as a civilizing Force, a thrilling Thing, an Agency that nurtures a Godhead in manhood, a Light that shines in the blazing noon, sees in the pitch darkness, illuminates thought, founds awareness wherever subsistent, awakens Consciousness wherever asleep, and sustains Life. —*The Divine Life.*

Fundamentals of Sivananda's Philosophy

[THE BEST CORRECTIVE TO THE TENDENCIES OF CONTEMPORARY MATERIALISM, NATURALISM, POSITIVISM, AND NARROW-MINDED SCIENTIFIC EVOLUTIONARY THEORIES]

(Rt. Reverend Father Dr. Gebhard Frei,
Professor of Comparative Religion, University of Zurich, the President of the Swiss Philosophical Society)

BEFORE I pronounce my judgment upon the amazing literary work of Sivananda, I desire to make myself clear on the nature of my words. My words are the fruit of serious reflection and personal conviction, and spring from a sincere heart. First of all, I voice an opinion which all these days, up-till now has not been often enough expressed.

COMPETENCE OF JUDGMENT

We have found in Sivananda a great scientist, teacher, and sage. In my capacity of the President of the Swiss Philosophical Society, a body of which representatives of the philosophical faculties of the Universities of Geneva, Lausanne, Neufchatel, Berne, Basel, Zurich and Fribourg, are members, and in my capacity of the President of the International Parapsychological Society, and Member of other scientific unions, I feel competent to pronounce an opinion on this occasion. A fact which has not been mentioned these past weeks is, that Swami Sivananda has written more than three hundred books which would be an immense achievement even in a genius who would not have anything else to do. As a man, no author lives for ever, but his work remains, and it is its quality, not the quantity, which determines its survival.

DISCOVERY OF SIVANANDA THRO' A MONUMENTAL WORK

I have read a few of Swami Sivananda's works. But I confess that only after I had perused the first tome of the great synthesising work in three volumes by Swami Omkarananda, my eyes were fully opened to the true greatness and significance of the scholar and teacher Sivananda. I think that particularly the completion of this work consisting of the three volumes on Sivananda Literature, and its translation into other languages is going to acquaint people with Swami Sivananda's whole merit. The Divine Life Society and the Ashram should make the accomplishment of this twofold aim, its chief target.

EAST AND WEST—COMPARISONS BETWEEN SIVANANDA AND PLATO, KANT, SCHLEIERMACHER

The comparisons Omkarananda draws between Swami Sivananda and Plato, Kant, Leibniz, Schleiermacher and other philosophers, are very important for a better understanding between the East and the West. Today, the burning problem is constituted by the arguments advanced by materialism, mechanism, positivism, and a narrow-minded evolutionary-theory. Recently, I spent a week at the Congress and the International Institute of Philosophy, and observed how these tendencies dominate not only the philosophy of Communism, but also the thoughts of many Western thinkers. To this, Swami Sivananda's philosophy, its fundamentals and its application, as shown by Swami Omkarananda, are a powerful counter-balance.

[The above matter froms the first half of the "Good-bye Speech" made, on behalf of the leaving Swiss Group that visited the Sivanandashram, last month, by the "adorable" Rt. Reverened Father Dr. Gebhard Frei, the most accomplished intellectual leader and prominent determinant of present-day enlightened European thought. For reasons of inadequate space in this issue, we propose to publish the second half of the "Speech" in one of our subsequent issues.]

Feature by BHARANI: SIVANANDA AROUND THE WORLD:—

Sivananda in Central Europe and London

BY

(*Dr. Oscar C. Pfaus,* Ph.D., D.Litt., Hamburg, Germany)
(*Dr. Manfred Lowengard,* M.A., Ph.D., London)

WHEN Cicero took up the issue of the problem of peace or war by writing to Atticus, "I prefer the most unjust peace to the justest war that was ever waged", he expressed the sincere desire of the majority of the war-weary people of his turbulent time. But the great Roman orator failed to suggest the remedies by which the evil of war, the curse of mankind, could be successfully eliminated.

WAR AND PEACE—CICERO AND SIVANANDA: HOW THE LATTER LIVES EVERYWHERE

To Swami Sivananda we owe these remedies. His definition of peace and war are eternal truths, as pure and sparkling as the wisdom contained in the Upanishads. When the Sage of Ananda Kutir wrote to me, during the Second World War, and the years that immediately succeeded it, he knew fully about our plight in Central Europe. Although living far away in the country of the awe-inspiring loftiness of the Himalayas, he wrote about our problems as if he had been living with us in Europe all his life.

SIVANANDA—A PERVASIVE MIND THAT TRANSCENDS TIME AND SPACE

Sivananda's whole heart was in the words he conveyed to me, and on reading them, I knew that one, to whose mind the barriers of time and space were non-existent, had spoken.

ETERNAL WISDOM AND VOICE OF FAITH

I was deeply moved by Sivananda's eternal wisdom, by his willingness to guide, to befriend, and to help. I realized that Sivananda has spoken not to me alone, but to us all, and that the voice of Faith must be heard. —*Dr. Oscar C. Pfaus.*

OPERATIVE PRESENCE OF SIVANANDA'S LEADERSHIP IN LONDON

WE of Europe, live in an age of threatened values. What are these values which are threatened? They are only material ones, and the fear of losing them causes people to do wrong things, to think and act in a negative way, to destroy, instead of creating, something. Why do they do that? Because there is no spiritual leadership here. This need for a spiritual leader, but of one who understands the needs of the various peoples living in this world, is very apparent. But until a few years ago, when I had the fortune of being introduced to the teachings of Swami Sivananda, I too was at loss when people asked me wherefrom periodicals arrived at my doorstep and still do arrive every month giving hope and courage to many here in London.

May it please God to bless the divine work and our beloved Teacher Swami Sivananda for many, many years to come. If one knows him and manages to live in tune with his ideas and thoughts, it certainly does take away any feelings of threatened values, because he teaches that within every one of us is the Light of Eternal Truth, however dimly it may shine through each of us. —*Dr. Manfred Lowengard.*

Selfless Service and the Principles of Psychoanalysis

(Sri Swami Sivananda)

LIFE: A FUNDAMENTAL NEUROSIS—LIBERATION OF HUMAN CONSCIOUSNESS FROM THE TRAMMELS OF ALL LIMITATIONS

SELFLESS service is essential. One should take to it. Why? In order to exhaust the potential sources of egoistic behaviour. According to the Bhagavad Gita, life is a fundamental neurosis. It is born of a desire to appropriate to oneself all that one can according to one's capacity or one's mental make-up. This appropriating tendency is the basis of all instincts and propensities. By working selflessly the push of life, lying potential, becomes exhausted. By renouncing fruits of action done, the force of appropriating tendencies is exhausted. When the limit is reached, even the will to live disappears. Interest in the objects of the senses wanes away completely. Consciousness is freed from the trammels of cognition, affection and conation. Then it is that consciousness proves itself, and the knowledge of the Self dawns.

BIRTH OF PSYCHOANALYSIS AN AID TO THE UNDERSTANDING OF SPIRITUAL TRUTHS

Until psychoanalysis was born, the thesis of the Gita could not rationally be supported. For this reason Lord Krishna says, *Karmanyevadhikaraste*.... and so on. Apart from the regular philosophical meaning of this Sloka, there is another methodological meaning. It means you go on following the discipline or the method of Karma Yoga and other things in the Gita without trying to co-relate method with the fruits of Self-knowledge.

Do not put the question: 'How can knowledge of the Self or of the "Thing-in-itself" come, by doing selfless service and meditation?' The Lord says, 'You cannot know it at this stage. Your Adhikara lies only in the performance of atcion.' You can now say that it is on account of psycho-analytical reason that it so happens.

[Continued on the next page.]

GARGI'S *Sweet Aggressiveness:*

THOMAS CARLYLE & AN ANALYSIS OF SIVANANDA'S GREATNESS

[To be read after reading Bharani's SIVANANDA AROUND THE WORLD, featured on the opposite page]

THAT was a nineteenth century literary genius, Thomas Carlyle that wrote that 'great men are the commissioned guides of mankind, who rule their fellows because they are wiser'. Were Carlyle in India, he would have been certainly familiar, to an appreciable extent, with the type of greatness that is distinctive of the soul of India, and that consists not in being wiser than one's fellows, but in gentle recognition of wisdom in one's fellows, and persuading them by the example of oneself, to the possession and exercise of greater wisdom, in being a Person that pours universal beneficence, a Heart that submits itself to the exercises of rendering continued services to all, rules others by the overwhelming Love it gives them in the form of sacrifice, service, guidance, a greatness personified by Sivananda, a greatness consisting in the sweetness of Nature that purges poison itself

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Now psychoanalysis is a subtle, technical subject. It requires intellectual acumen, academic training and laboratory experience in order to understand psychoanalytical techniques and theories. Arjuna was not a psychoanalyst. The battlefield was not the place for elaborating the principles of psycho-analysis. Hence Lord Krishna in a masterly way told Arjuna to act upon His words and not try to understand the why and how of His method in abstraction of Karma. It is from this point of view that a Guru is necessary. And it is from this point of view too that you have to go to the Guru with faith. If, however, you become unduly curious or inquisitive, you will have to waste a lot of your precious time in the study of psychoanalysis. It is a subject for the specialist. If you want realization you follow what Guru says. But if you want to become a specialist of methodology, you do not trouble Brahma-Vidya Gurus. You go to the psycho-analysts.

PRONOUNCEMENTS OF INDIAN SAGES ON PRINCIPLES OF PSYCHOANALYSIS

So it is the glory of the Indian saints that they have gone beyond the mere principles of psychoanalysis and established a perfect method for the realization of the Self. The classical text-book is the Bhagavad Gita. It prescribes selfless service to the extent to which you will have to go until the knowledge of the Self, becomes as clear to your inward and outward vision as it was to the ancient and modern Indian sages, or as the light within the electric bulb is to you. The Indian sages had made final pronouncements upon psychoanalysis. Beneath names and forms, you will see that light in perfect transparence. Then you must get up early in the morning at 4 O'clock. The sages have found it to be the best time for meditation. Meditation is the process whereby you can successfully free your consciousness from the restricted movement within the limited sphere of cognition, conation and affection. Once freed, it will range all over the Plane of inner Being which is above, or behind, the conscious level. This plane is all-pervasive and immanent. You will become one with the universe, a Cosmic Individual. So, let us lay the lessons of selfless service and meditation to our hearts!

RELIGION OF SIVANANDA *By Subodhini*

The marked tendency in Sivananda Literature towards a liberation of religion from the cramping sensation to which its denominational outfits condition it, an elevation of its leading purposes into an increasing prominence, a re-iteration of its essentials, a re-vitalization of its universal message, is primarily an effect of Sivananda's pre-eminent personal realizations of the catholicity, the anti-sectarian spirit, the all-embracing vision of the Upanishadic thought, his writings embody. True religion has for its habitation the personal religion as against the institutional religion. The religion of Sivananda, and also of all those Saints and Sages upon whose illustrious lives Sivananda has written illuminatingly, is the religion of the Heart, of the inner spiritual unfoldment, of the life divine, of works that spread universal beneficence, of acts that express an expanding Love, of deeds consisting in daily self-giving and self-sacrifice for all humanity.

QUESTIONS AND SIVANANDA'S ANSWERS:—

Sivananda & Contemporary Educational Endeavours

HARINI'S "QUESTION"

DESPITE the much boasted results of the modern researches in the field of education, there is as yet no true psychology of teaching, no real knowledge of the nature and the potentialities of the human mind, no worthy method for tapping the many powers of, and for bringing to life the best in, the individuals. The Indian intellectual finds it refreshing to read Professor M.V.C. Jeffreys' wise asseveration in *Glaucon*, "The ends and means of education must be seen in relation to the ultimate problems of life—problems that concern the nature and destiny of man both as a member of historically developing society and as a being in the presence of eternity." But, to the question what exactly is man, all the contemporary "un-psychological" psychologies, "unphilosophic" philosophies, and grotesque modern concepts of man, flounder and stammer out noetic nonsense. Except the late Professor A.N. Whitehead's *The Aims of Education*, I know of no book in the world that could give us a great flood of light for reorientating our ideals of education. This internationally known mathematician, educator and philosopher pleads for a development of the whole personality of the students and for providing them with effective means for expressing themselves fully. Obviously, I do not hesitate to elevate the importance of Whiteheadean educational thought over the valuable views expressed in John Dewey's most influential writings, *Democracy and Education* and *The School and Society*, and over the English publications like Sir Percy Nunn's *Education: Its Data and First Principles*, Dr. Eric 'James' *Education and Leadership*. Some years back, Dr. A. Lakshmanaswami Mudaliar's convocation address at the Agra University, was a long lamentation over the disquieting deterioration of the standard of university education in our country. He referred to the National Government's initial enthusiasm for reforming university education taking shape in the setting up of the Radhakrishnan Commission, as having died down. As for the primary and secondary stages of education, it may be said that they are woefully defective and the Government have as yet taken no steps in the reorganisation of these important lower stages of education. To the indictment of the present outmoded system of education annually delivered at the sessions of the All-India Educational Conference, our leaders have been untiringly adding their now thoughtful, now platitudinous contributions. The noble and highly cultured mind of our late Maulana Abul Kalam Azad, the then Union Education Minister, has formulated and framed excellent educational Ideals; but, so far, due to the difficulties known to our Goverment, they have not found their way into dynamic activity. The Project Method, the Dalten Plan and other modern reformatory procedures have, for a few sound reasons, failed to revolutionise the educational ideology and technique; today, the whole world of education, including the grammer schools in England and Wales, seems to look to the aid of the American experiments and efforts in general education. Whatever be the recent advancements in the British system of education, or the fine results of the many American educational endeavours or of the English counterparts of the American attempts introduced, a few years ago, in the new University College of North Staffordshire,—to be general. whatever be the much blazoned efforts of current educational reform the world over, all our endeavours at educating the students, must remain, as long as we have no true philosophy of man or no well-founded psychology of the human mind and its real needs in relation to itself and the society, nothing more than a magnificent

misadventure. We appeal to you the most adorable Sage of our age, to lend us your helping hand in the matter, by illuminating any leading aspect of the true purport of education.

—HARINI.

SIVANANDA'S ANSWER

EDUCATION has been well said to be the process of the finding of the divine perfection which is already in man. It is meant to universalise the self and not to thicken egotism and self-consciousness. The ideal in education is the integral development in the students of the multiple facets of human personality and life. The purpose of true education should be to enlighten humanity, to destroy the lower nature in man, to better the social order, to promote human well-being by training the students both for external achievement and for internal attainment. The consummation and test of true education are to be found in the all-round development of the faculties of Knowledge, of Love and of Service.

The glorious achievement of a thoroughly accomplished humanity is its moral and spiritual excellence which is the test of its genuine greatness; for this purpose, education should aim at evolving the finer nature in the students and raising the standard of conduct and behaviour and preparing them for economic, social, moral and spiritual perfection, the struggle for the attainment of which is innate in the heart of humanity. The making of man into a perfect, integrated being and a real systematic, enlightening education are not different; indeed, they are inseparable. The objective should be, not a mere training of the intellect, but an illumination of the very being of the individual.

The purpose of education is to feed the intrinsic subtler faculties in the students, to answer the greatest need and the deepest aspiration of their soul, to reveal the real nature of their Self, to uncover the hidden powers, to tap the infinite possibilities that are burried in their heart, and to discover that which is in all. Educational centres should beside imparting vocational and technological education, provide means for an all-round harmonious development of the entire personality of the student.

As our age has achieved phenomenal technological developments, it is inevitable or necessary that certain branches of learning and skill should remain marketable commodities; but if the whole course of education that any student receives is essentially vocational or commercial in view, and not rooted in the psychology of the whole man, then the prevailing human situation would never grow better.

Scrapes of information imparted to the individuals at the educational institutions, as the content of education, may make men qualified enough to hold governmental posts, and keys of administrative service, but do not create thinking beings that are receptive to human feeling, who could exercise a most valuable influence of culture on the mass of mankind and thus accelerate its upward movements towards better and finer states of living and civilization.

A firm grasp of the psychology and the philosophy of man, a penetrating insight into the obtaining social situation, enlightened public opinion, and political conditions, would enable us to create a scientific scheme of right education. The true purport of such an education would be to rare a race of young men in whom there exists a happy blend of high intellect and keen pragmatic sense, of moral excellence and spiritual understanding and mundane efforts.

—*Sivananda.*

Sociological Lessons In Sivananda Literature

(Jnana-Bhaskara Sri K.S. Ramaswami Sastri)

*[That Sivananda is a super-social individual, who, notwithstanding his detachment from the world, and his firm status in the Beyond, incessantly labours, on a grand scale, for the spiritual ascension of the human society as a whole, constitutes a common knowledge with the readers of our magazine, "Divine Life" It is well known that the spirit and genius of Sivananda's life is a splendid argument against those who view spiritual Realisation as something by which the individual loses himself in the great Nihil, and at the least, that such an individual is useless to human society, spins away the precious movements of his life in idle dreaming in the name of meditation. Direct from the energies released by his integral realization of the Divine, Sivananda derives his illimitable enthusiasm and ardour for pouring into print in such profusion, his words of profound wisdom which in their own right, form one of the many striking proofs of the vast energies he commands and exerts constantly in the service of humanity at large, and his many-sided impetus and urge to recreate Man from within, in the image of Truth, Light, Power, Wisdom, selfless Service, aesthetic Norms formed by the Delight and Consciousness of that Existence which expends and unrolls itself in the experience and expression of the Divine in daily living. Consummate spiritual realization did not annul his personality but reconstituted it in terms of the attributes of the Divine, and made it a pure and unsullied channel for the unceasing flow of his services in Knowledge, in the joy and unfoldment of the Self in existence, in the spread of illumination to the mind, and delight to the heart, of humanity.*** Sri Sastriar, whom our readers know as the great savant-devotee of Sivananda, as the one who is esteemed by Sivananda himself as a saint, and is well-known to the readers of the many leading Indian periodicals, as a perfect Master of Law, literature, and philosophy, and contributor of distinguishing erudition and almost endless energy, affords here a rich treat of the "Sociological Lessons" in Sivananda Literature. To accommodate this article here, we have been constrained to shift his invaluable serial on the* Essence of Brahma Sutras, *for this number, to our next issue. We look forward to receiving the draught of more Enlightenment from the Pierian spring of his learning and wisdom, on this phase, as also on various other aspects of the Sivananda Literature.]*

AMONG the valuable sociological lessons taught by Sage Sivananda, must be included his special items of advice and counsel to men and women. In the case of both of them, he stresses the importance of *Sattwic* food, food that makes for brightness and purity of thought and calmness and sweetness of nature, and insists upon abstention from all drinks that excite the nerves and the senses. Chapter seven in his valuable work *Practice of Brahmacharya,* deals extensively with dietetic discipline. Sivananda says, 'Purity of food brings in purity of mind. That power which connects the body and the mind is present in the food that we take. Various kinds of food have varying effects on the mind. So it is absolutely essential that we should take pure and *Sattwic* food.'

Sivananda recommends fasting also, and lists the results of fasting, thus: 'Fasting checks passion, calms the emotions, controls the senses. It is a great

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of its elements of venom, in the softness of temper that wears out granite itself, in the gentleness of manner that finds a gentleman and a superior even in the meanest of mankind, and sets itself to a dynamic performance of such tasks as are of the utmost utility to all men, in all possible ways....

Carlyle would have been delighted to know that genuine greatness lies not in being wiser than one's fellows, but in actual fact, as the experience of humanity attests, and as our own identification with that experience vouchsafes, is constituted of an inspiring, a disarming, an endearing, Presence that is valuable to the whole personality of mankind, that touches the deepest chords in the heart of Man, that wields on us the effects of uncommon personal excellences, exerts uniformly on all an edifying influence, and bequeaths by the style and pattern of its life, for every man a light that awakens the highest aspirations, makes for the best of self-culture, and leads life into its ultimate Value.

And this does not comprehend wholly the whole of the sunshine of greatness in which the soul of India basks; for, there is the other aspect of this greatness consisting in the framework of reference in Reality the Indian great man acquires and evidences in everything that he does, that he says, that he knows, that he feels, that he teaches less and less as a Teacher and more and more as a Friend, a Mother, a lovable Servant ministering to our deepest needs, less and less as a wiser fellow and more and more as a genial Presence, a warm Presence, a magnanimous Presence, a Presence that persuades us by its deeds, by its achievements, by its own life, by the benefits it has brought us, by the sacrifices it has made for us, by the services it has rendered us.

Again, the quiet manner of Sivananda's speaking, his soft way of addressing every man, are something impossible for a great man who feels that he is wiser than his fellows, and also impossible for a great man who has no such feeling but is acknowledged by the world as wiser than his fellows, and are possible only for the great man of the type of Sivananda, and that quiet manner of speaking is an impressive evidence of the tranquillity that characterises his great Mind, and that soft manner of addressing is a positive proof of his recognition of his fellows as supremely valuable in themselves, deserving unconditional reverence and bringing into play in his Consciousness, in his awareness, in his experience, a perception of his own inner Self in them, a finding of his own essential being in them, a fact that comes into fullest operation whenever he addresses others, or addresses himself to others, or communicates with others, and is apparently relaxed wherever he is found in the circumstances of ministering services in knowledge, in light, in guidance, to each according to the difference in his temperament, endowment, stage of evolution, the nature of the individuality of his being.

—GARGI.

Sivananda's Mission and the Future of Democracy in India

(Maharaj Kumar Dr. Raghubir Sinh, D. Litt., M.P., Maharaja of Sitamau)

Swami Sivananda's continued efforts for the dissemination of the spiritual knowledge and values embedded in the ancient Indian culture, are very much to be commended. Commend we do, his mission of fostering in the environs of this modern society, the teachings of the Upanishadic sages and seers, for the purpose of aiding modern man imbibe the spirit of devotion to duties, spread goodwill, grow in the powers of personality, and evolve spiritually. The impact of this dissemination of spiritual knowledge and values, on everyone, of course, inclusive of the common man, in India, will produce, we do wish and hope, a beneficial influence on our outlook, which alone can, in its effects, securely ensure the future of democracy in India.

The Art of the Interpretation of Art

(Sri Swami Sivananda)

ART—FROM A TWIN-STANDPOINT

THE ultimate theory of art must be based on ultimate facts about the nature of the really Beautiful, the fountain-head of Beauty. If it turned out to be a truth that 'art' must be understood in two different senses (1) the one Absolute; the ultimately Beautiful and (2) the veri-similitude of its predominant elements as seen in life and the world, it would be reasonable to say that the purpose of artistic activity is to awaken intuition (by giving powerful glimpses of the Real entity of art) to the perception of the Absolute, which is Art's Self. In this sense alone it is true to say that art for art's sake is the highest maxim of art. In a work of art facts of life would serve only the purpose of exposing the hollowness of life.

CATHARSIS—THE ESSENCE OF TRAGEDY

This was truly the high function of tragedy and Aristotle was intuitively right when he said that *Catharsis* was the essence of tragedy. Yes, true art must purge a man of the whole world, its tinsel and glamour, by bringing out the deepest tragedy about human life that it is the rarest chance given to the soul to realise its blissful nature, but by getting dazzled by its tinsel and glamour, the soul abides in darkness; that its greatest joy is heaviest sorrow. Such a tragedy yet remains to be written.

RAMAYANA & MAHABHARATA—WORKS OF REAL ART

But because books like the Ramayana, the Mahabharata view life as a whole, and expose

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THE REIGN OF SIVANANDA'S VALUES

IN THIS WARRING WORLD OF SCIENCE, ECONOMICS, AND TECHNOLOGY

(Dr. George Jacob, M.A., Ph.D., I.A.S., Bhabua)

WE are living in an age dominated by science and economics, an age where quantitative values have eclipsed the qualitative values of life. To such a world, Sivananda brings his message of the reality of the Spirit and its transcendence over the material. Modern science has taught us that there are distant stars whose temperatures run into thousands of degrees centigrade. But religion tells you that there is temperature higher than any of these, the temperature of one's heart, one's capacity to love and to hate.

"He that ruleth the spirit is greater than he that taketh the city." Economics has taught us about man, the economic being, who is guided purely by profit motives. But religion tells us that there are men and women who will scorn delights and live laborious days, not for pity's pence, not for pursy affluence, not even for fame, that last infirmity of the noble soul, but to make their lives a sacrifice and an offering to the one whom they worship.

THE SYMBOL OF INWARD PEACE

Swami Sivananda represents this attitude of service and sacrifice. Sivananda radiates cheerfulness, love and universal brotherhood. The beaming smile on his face is but the symbol of the inward peace which he has found because, in a turbulent world, Sivananda has been able to rule his spirit. I shall not attempt to pay any tribute to him. Instead, may I, by associating myself with this noble endeavour, draw inspiration from Sivananda!

[Continued from page 6.]

humanity, assign to them, the only way that lies open is through an increasing expression of the moral character, a manifestation of love, an activity of service and sacrifice, of faith and charitable disposition and goodness, on the part of both individuals and nations. Unless the psychological requisites for universal brotherhood and world peace, are satisfied by the mind of mankind, its attempts to establish an external brotherhood, unity and peace, will never succeed, and if ever they succeed, will never yield any returns worth the pains, much less any fruitful results.

ROOTLESS MODERN WESTERN NOTIONS

Not the driving power of the insufficiently effective rootless modern Western notions of liberty, equality and fraternity, but a conceptual consciousness illuminated by a strong awareness of the fundamental oneness and unity coursing through all human existence, a sympathetic psychological self-identification with the basic needs and interests of the individual units in one's social intercourse, a contact in consciousness, of the consciousness of the persons amidst whom one lives and moves, a genuine love of all mankind founded on the activity of quickened spiritual impulses, a release into the regions of human endeavour, the forces of goodness and unifying constructive energies latent in the inner reaches of human consciousness, poured into the personalities of the *rishis,* the ancient India's leaders of social and spiritual thought, a transcendental power, into their relationships a guiding unity, into the course of their lives a permeating freedom and a governing sense of oneness with every breathing being.

LIVES THAT BREATHE PEACE

To all peoples of the world, to all nations of all times, these sages who breathed out more through the power of their illustrious personal lives than through their songs, peace to the East, peace to the West, peace to the North, peace to the South, and wished and willed in superior psychological stages of their being, by the strength and power of an expanded and transformed consciousness, for all living things, a freedom from every form of sorrow, for all that quivers with animation a permanent happiness, have pronounced the final verdict that no peace of mind for mankind, no harmony among nations, no unity of all humanity, no true progress in any culture and civilization, could ever endure or be living realities in the everyday lives of men and women of the world, if they are not firmly founded on the psychological and spiritual bases of human life and activity.

NEED FOR LIFE-TRANSFORMING THOUGHT

By systematic individual and collective psychological endeavour and dissemination of life-transforming thought, brotherhood and peace are to be constructed in the mind of the individual, in the heart of mankind, in the lives of all peoples. While the great men of the big political power blocs of the world clasp their hands in physical warmth, intellectual agreement and political expediency, there seems to be absent in their dynamic natures and hearts, a sure power of effectuating this external symbol of the relationship of harmony and friendship, of co-existence and active peace, into a living organic reality, a content of concrete experience.

THE PSYCHOLOGICAL PRE-REQUISITES

Humanity is tired and worn out and has depleted much of its precious energies in trying every new-fangled, external, mechanical, political means to brotherhood and world-peace, but achieved nothing but reversals in unhappiness, discord, distress: unless these means are accompanied by a meeting of men of different nations in mutual consciousness, in 'sympathetic' understanding of each other, in the normal goodness of human nature and the dependability of man on man, in facing each other's problems boldly and frankly, in genuine regard for each other's interests and peaceful pursuits, all establishment of world-peace worth its name would be a chimera, a vain heart-rending pursuit.

Not a few of the august and powerful spiritual personalities, have, through the Indian ages,

VIVEKACHUDAMANI *Our Old Serial*

The Crest-Jewel of Spiritual Discrimination

(Sri Swami Narayanananda)

[Since the composition and insertion of the Sanskrit text, for this serial, involves, the linking of the two different departments of the Press, the Sanskrit and the English, the coalescent activity of two sets of compositors and proof-readers, a little "confusion of care" to the make-up man, and affects quite considerably the rapid release of the issue, we have dropped the usual idea of presenting the text with the translation. Wherever the presentation of the Sanskrit text is rendered incumbent on us, we will present the transliteration thereof, and since few Indian presses have any diacritical marks, the translite rated terms may please be read with a little care.]

514. That which transcends all forms and configurations of Maya, that which is the All, the Transcendent poised above all need for support, the Truth, the Knowledge and the Infinity, the non-dual Brahman,—that I am.

Commentary: Brahman is distinct from all the changeful conditions created by Maya. It is beyond all changes and is unconcerned with all multiplicity. It cannot be reached by any effort of the intellect, cannot be arrived at, through any condition of the mind. It illumines all; it is the sentient Being; It is the cause of bliss.

515. I am beyond all activity; I am without changes; I am untainted, and without any particular shape. I am without any doubt. I am eternal. I have no support and no sense of duality.

Commentary: In me there is no activity. I am not the indirect cause for actions. I am not moved to any change or any particular condition, by any outward cause. I am without the least impurity in me; I am changeless. I am the support of all. Nothing supports me. If the Atman has something else to support it that other thing is superior to the Atman; which is quite illogical, for the Atman is the substratum or the ultimate cause of all that is. *[To be continued.]*

[Continued from the opposite page.]

reiterated in unequivocal terms, "Hatred does not cease by hatred", "War engenders wars", "Brave and bold evolution and not bloody revolution is the road to permanent progress and peace." At least now, under the chastening influence and compelling power of the Damocles' sword of the third world war threatening a total extinction of human life and civilization, the big political blocs should bring into operation the best of their human energies, sympathies, beneficent powers and sincere intelligence to shed off their militancy and war-like passions, develop in themselves a strong life-governing international spirit and outlook, exercise a spirit of selflessness and sacrifice, bring into play a strong recognition of the sacredness and oneness of all life, and make every effort to create in the psychology of the individual, of the community, of the society, of their respective national life, a deep-rooted sense of oneness.

India has always held out to the world a larger vision, a Vedantic gospel of oneness, a practical weapon of peaceful means, a light of inner spiritual experience of all existence, the strength of her time-tried teachings; the forging of a superficial peace, a temporary brotherhood, by well-conceived plans, well-attended conferences, triumphant Big-Power Meetings, as a passing political expedient or as a means to avert for a time the impending atomic and nuclear doom of mankind, or as a high stroke of strategy and tactics, or as a cunning device to weaken enemy's position and to gather added strength and material power for a fresh and crushing War, is not what India recommends or supports or labours for, but continues to lay with utmost force its strong moral and spiritual hand on sure foundations and abiding bases of peace for all mankind, of a sense of oneness, of true human brotherhood and human unity.

ROHINI'S *Appraisal by Profile*:

Sri Swami Venkatesananda

JOHN AND JESUS—VENKATESANANDA AND SIVANANDA

IN the mission, life and estimation of the divine Guru Sivananda, Sri Swami Venkatesananda has won a very exalted place. A current platitude contends that comparisons are odious; but, if comparisons would serve to enlighten us as to the exact nature of certain aspects of the deep and close relationship of Swami Venkatesananda with the divine Master, we may hold in all fairness of judgment, and with those that so esteem him, that he is to Sivananda what Ananda was to Buddha and John to Jesus. After his recent triumphant itinerary to South India, Swami Venkatesananda is now in the Ashram, and extremely busy with the editing and 'printing' of his great work, *'Inspiring Talks of Gurudev Sivananda'*, an extract from which may appear in our next issue. Swami Venkatesananda will soon, as noticed in our previous issue, proceed to South Africa, and proceed he would as a prophet of devoted discipleship, as the custodian of some of the central "secrets" of the Sadhana of Sivananda.

PROPHET OF DEVOTED DISCIPLESHIP

Our readers know only too well that a prodigious capacity for secretarial work, many personal powers peculiarly proper to the running of the divine Mission, and an inborn ability strengthened and heightened by the self-effacing tendencies and egolessness, to dance to the tune of the divine Guru,—have, years ago, elevated Swami Venkatesananda to the status of the Triton among the minnows of the foremost disciples of Swami Sivananda. Were one of the many illuminating instructions irradiating from the bright being of Venkatesananda, to come as a beam of light to govern our young but unfruitful lives, it would come through such eminent men of letters as George Bernard Shaw, with this brilliance:

> *This is the true joy of life—the being used for a purpose recognised by you as a mighty one, the being thoroughly worn out before you are thrown to the scrap-heap; the being a force of nature instead of a feverish, selfish clod of ailments and grievances.*

We are certain that wherever Swami Venkatesananda takes the torch of the Divine Life, our Branches, the philanthropic public, the devotees and the disciples of Swami Sivananda, and all others, would deem it a special prerogative and a blessing to extend to him every kind of help, and thus, assist him carry his dedicated services to a grand peak of success!

SIVANANDA'S MYSTIC VERSE IN GERMAN

Ergebenheit zu Gott
Wird zur Ergebenheit zur Gottheit,
Beginnt mit zweien
Und am Ziel ist Eins:
Im Urwillen ist aufgelost
Der Wille des Ergebenen.
Durch den Ergebnen
Spricht der Herr und wirkt;
Der ganz ergebene Gott selber ist
Und hat kein Sonderleben mehr.

[The above German rendering of a piece of verse drawn from Sri Swami Sivananda's *Bhakti Rasamritam*, p. 41, is by Sri Swami Vedantananda, alias Serapia Devi, a Polish authoress of a number of distinguished poetical and prose works, in the English and French languages. On the 20th of July, 1959, she received Sannyasa-initiation from her divine Master Sivananda, and is, from the 21st April of the same year, an inmate of Sivanandashram.]

Comments and Acknowledgements

MANY FACETS OF SIVANANDA'S MESSAGE

ENSHRINING the essences of the exoteric and the esoteric Indian wisdom, the literature of Sivananda holds out for modern mankind, in a tongue intelligible to it, such techniques of Self-perfection that settle, it would be agreed, once for all, the extraordinary sanity of Indian thought over all the philosophies of life known to the world, determine its maturity over all the religions the Good Earth bears on its bosom, and distinguish supremely the rightness, the integrality, the effectivity of its methods over the methods of psycho-analysis and other dynamic contemporary psychologies.

Unless Sivananda laid the rhyme-schemes of his exalted life upon the heart-beats of the omnipresent Divinity, he would have hardly been enabled to pour into print, in such profusion, such profound Wisdom, and in such words which while they touch us with their light, raise us, by their power, into higher altitudes of inspiration and of a transformed nature.

POTENTIALITIES OF YOGIC LIFE

Feats of unusual energy and excellence can be conceivable as possible, and even normal of performance, for those persons like Sivananda that repose their minds and their vital awareness in the Consciousness of the Cosmic Being, draw their almost inexhaustible enthusiasm for the elevation of mankind, and their energies, for pouring light and sweetness into the human mind, therefrom, and live habitually in its context. To Yoga in its intrinsic nature and technique, Sivananda owes his extraordinary achievements; but, his is no Yoga that is merely poised on Olympian heights, but is constantly, intelligently, adapted as it is adaptable, by its very universality, to the needs of everybody, everywhere, in the world, and forms in itself, on the eve of the new year, the most appropriate message.

SOME OTHER ARTICLES AND FEATURES

On the first page, under the caption, *The Divinity and the Sage,* the English-rendering of the Rigvedic verse, is by a well-known saintly scholar, Sri A.C. Das, M.A., Ph.D., and that of the Kathopanishadic passage is by our inimitable Saudamini. Other articles necessitate little comment. Space-problem rendered it impossible for us to make a little more space for *Vivekachudamani,* our old serial. Sri Swami Narayanananda is one of the oldest disciples of the divine Master Sivananda, and had distinguished himself as a great pillar of the Divine Life Society, by decades of most enthusiastic and untiring services he rendered for the building up and the expansion of the Divine Mission. It would be recalled with pleasure that he is one of the Vice-Presidents of the Society.

DYNAMISMS OF DIVINE MISSION

Mrs. Ena Schoderer of Hamburg, has sent us a report on the activities of the Sivananda Yoga Institute, Hamburg, and the World-Tour programme of its founder-director, Sri Narayan W. Saraf, a disciple of Bhagavan Swami Sivananda, notice concerning which will be given to the readers in our next issue. A circular note on the opening of the Universal Prayer Hall, at the Sivanandashram, Batu Caves, Kuala Lumpur, Malaya, an institution dedicated to the ideals of Gurudev Sivananda and his noble Divine Life Mission, has also been received by us. Its contents will be published later.

THANKS TO DR. A.N. BEDI, M.D.

Several decades ago, years of intense Tapas and austerities, have impaired the efficient functioning of Sivananda's physical constitution. Periodical medical examination and advice have become indispensable. On behalf of all the devotees and disciples of Sri Swami Sivananda, we thank Dr. A.N. Bedi, New Delhi, for having visited the Ashram, at our request, and done ably the needful.

Sivananda as the Lord of the Wealth of Wisdom

WEALTH is yet another formulation emanating from the Divine Power as Mahalakshmi, the Lady of the Lotus-groves, the ensouling and sustaining substance of all wealth, worth, weights, values, the formative force of the atom in matter, the cell in man, the idea in mind, the material with which Nature paints the rainbow, colours the parrot and the peacock, covers the forests with the green, stores coal in the mines, preserves oil and water under the ground, the manure that brings into being an abundance of corn, the clouds that pour the rains, the winds that run the wind-mills, the power in the Naigara Falls, the power that sets our very globe wheel through the skies in dizzy delight, the secret and real owner of all the steel in Stalingrad, the sterlings in the Bank of England, the dollars in the Wall Street, the marble in the Taj Mahal, the value resident in the artistic creations of Leonardo da Vinci and Dante, the beauty informing the Ideal World in the brain of a Plato, the Bounty of Love and Kindness in the heart of a Christ and a Sivananda....Everybody knows wealth is a power dragged down to the meanest of uses, the best of abuses, the worst of misuses, by the meanness, the distortions, the degeneracy of the nature that hoards it, and also a power raised to the noblest of functions, the highest of values, the means of virtue and splendid accomplishments, by the nobility, the divinity, and the magnanimity of the nature that employs wisely its service. Given to Silas Marner, we would have a character of that name and that nature most ably delineated by the masculine intellect of George Eliot. But, then, what type of wealth is it that the Literature of Sivananda values and would have all the world prize and pursue. The wealth of wisdom.—*Dharani.*

Gifts of Wealth, given in any form, for the spread of the Wealth of Wisdom, and, its corrolary Love, the General Secretary of the Divine Life Society will gratefully accept, commemorate in print, and invoke on the giver the Blessings of the Divine.

[Continued from page 15.]

life's hollowness, and thus raise one to the heights of reflection and meditation, i.e., because they raise man above earthly existence and stimulate his intuition to the perception of the Absolute, they are works of real art. They have intrinsic value. For want of intuition in the West, Art has not been understood in its real nature. So that in their hands it has become the idealisation of the instinctive functions. Repeated experiments have been performed for the translation of ideal love in terms of inter-sexual existence. Only repeated catastrophic results have issued forth. Murders and divorces have multiplied. The perfection of jealousy only has been attained. That such love must find its apotheosis (and even metamorphosis) in jealousy is no wonder. It is but natural.

Thus once it is realised that the Good, the Beautiful, and the True has absolute existence and therefore only positive value, it becomes the function of ethics, art and science to attain to it. It must be remembered that no artist can do more than create conditions for the psychosis of the Beautiful. That such conditions have been successfully created will be shown if (1) for the time being there is perfect forgetfulness of the world, (2) of the bodily self, (3) perfect absorption in the idea of the Beautiful (4) the absorption in a feeling of the intense love devoid of any trace of sensuousness (viz., there is the identification of the supra sensuous self with the Highest in terms that transcend the categories of human knowledge) i.e., ecstatic absorption and (5) a lasting sense of emptiness of the world and an ever-present urge for eternal ecstatic absorption. Such will be the attraction of the art, that even the most attractive thing in the world would lose charm and interest before it. The perfect artist may yet be born. But a glimpse of the highest art has been given to us by Shakespeare in *As You Like It.* No girl has ever come up to the standard of Rosalind. Undoubtedly on the plane of the phenomena, Shakespeare has struck vigorous brushes that are suggestive of the true beauty of art.

CHRIST OF THE SACRED HEART IN SIVANANDA'S HALL OF SPECTACULAR RATIONS BY SWAMI AMARANANDA OF YOGA-VEDANTA FOREST ACADEMY PRESS

TEXT BY TATTWADARSHINI

NO other immortal religious genius of the world had ever exerted so great a chastening and sublimating influence upon the natural passions of human nature, around the world, through the centuries, as Jesus, and despite the obscuration by scholasticism, on the one hand, and unrestrained sentimentalization by pious imagination, on the other, of the attractive power of the character of Jesus, the Indian mind had always carried to the unique phenomenon of Jesus an attitude of noetic awe and a mood surcharged with such intense reverence as it ever gave to any of the greatest Gods in the gallery of Hindu patheon.

Hard-boiled rationalists have in vain attempted to weave away into myth and legend the life of the Man of Nazareth. Such rationalists who swear by their logic will be spared their energies if only they bear in memory that Jesus is a Name that is rooted in the very soul of the world of which it has distinguished itself, for ever, as the Light,....that Jesus is a Word

bound up with the very vitals of the deep-seated and noblest affection[s] of the human heart,.... that Jesus will rem[ain] for the eternal mankind, a Power that strik[es] responsive chords in every Heaven-ward sentiment, a Presence constantly felt, a Reality showing itself in the miracles it works hourly in the lives of hundreds, in the lives of the unnumbered and the unknown.

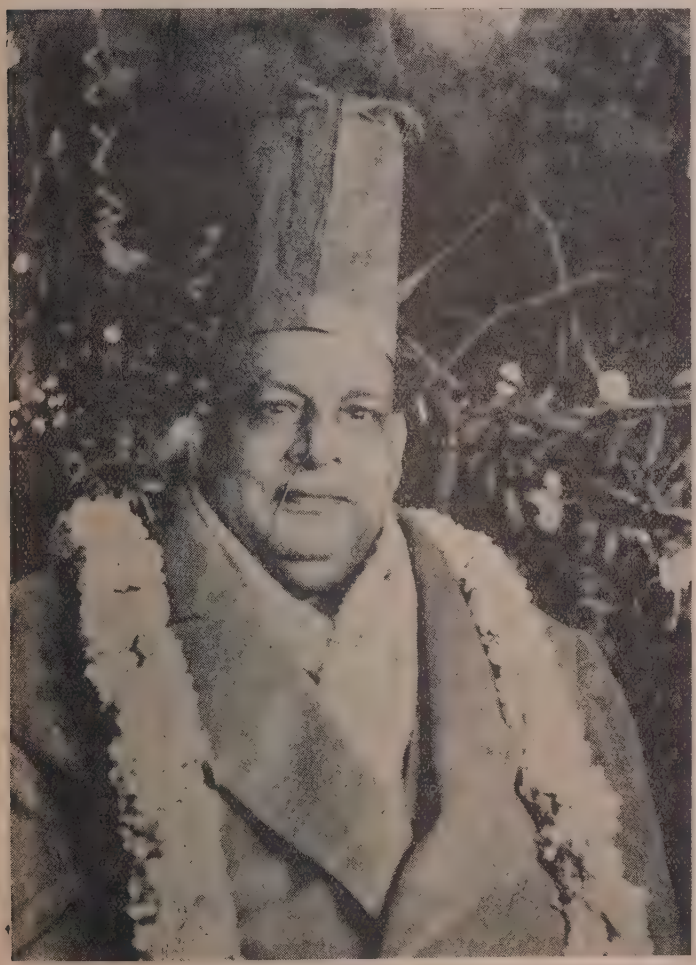
Every play enacted on an occasion like Christmas of robust and meaningful festive countenance, has something to do with the purely spiritual pursuits. Conversion of Miss Vanity *was the title of the one-act play staged on the occasion.*

The bearded, portly, twinkle-eyed little man is St. Nicholas [Santa Claus], and the Miss there is Miss Vanity. Her very bashful pose, her downcast face and looks bear ample testimony to the kind of conversion that has set on her. The two characters are: Sri Anne Burian of Canada and Sri Swami Lalithananda of Hungary, Europe.

DURING the years of the recent past, if the vitality of Christianity has been, in a measure, undermined, it is not by the aggressive self-defence demonstrated by other world religions, but, as any simple insight into the tendencies of the Time-spirit would reveal, by anti-religious forces released into operation by such philosophies as of Marx, Lenin, and Russell, by the Russian experiments in anti-religion, by the Turkish experiments in non-religion, and by the irreligiousness of the general Western life. Who, then, in India, or in the whole of the world, as a matter of that, has been the best indirect defender of the central aspirations of the Christian Faith? Who, but Sivananda, as every critic of the kind of life he exemplifies, would contend!

The irresistible and boundless enthusiasm with which he carries on his mission of the dissemination of spiritual knowledge along lines most acceptable to the Modern Mood and Mind, his work of spreading the spirit of God, and of Christ, in his own unique and powerful way, the demonstration in his own life, of the excellences typified in the living of Jesus, his world-status as the greatest sustainer of the living virtue around the world, of high spiritual wisdom wherever dynamically active.... constitute Sivananda into the best defender of the Power and Purposes of Religion,

particularly of the non-organised and non-institutional Christianity and specially so because the great influence he wields out side India, is upon those that remain staunchly within the fold of the Christian faith. To every type of anti-religion and irreligion, Sivananda's conception of religion, and the exemplification in his own great life, of the immense importance and value of religion, form the best counter-forces, the best antidotes. His then is a religion in total accord with the exalted spirit of the universal life of Jesus, divested of all associations with denominational trappings, a religion with which the calm thought of Marx, the patient intelligence of Lenin, and the better judgment of Russell, would be, without doubt, in total agreement.



They ill-read man who read into him the Darwinian half-truths; they read man aright who read him against the background of Jesus, of the Christ, of the true Man, the Man of Nazareth, who is the destiny of all mankind, accepted even by the most fastidious reason as the highest that humanity can reach, at once its perfect image and supreme Lord, 'the condescension of divinity, and the exaltation of humanity', without whom all history is as Renan concludes, incomprehensible, and a rejection of whose existence reduces, as Napolean maintained, the world to an inexplicable riddle.

SIVANANDA AND THE CHRISTMAS CELEBRATIONS

Customs of Christmas find themselves obliged even by that cap the Hindu Sage wears. One may ask, is he really obliging them, rather, is he not sincerely and voluntarily giving himself as a big buttress to the towers of splendid traditions Christmas would have everyone of us keep? The denoument of the most inspiring drama of the Christmas celebrations,had left us with the reflection: Will humanity ever dispense with all need for the light, guidance and grace from Christ? That is impossible, inconceivable, so long as man is man and there gnaws at his heart a sense of the state of imperfection in which his self-conscious intelligence aids him like a good mentor, find himself, so long as man has a large impulse, a broad idea, a notion of true progress, a susceptability to ideals, a sensitiveness to what the best in him senses and feels as the Truth, the Beautiful, the Ideal.

SRI GADGIL, GOVERNOR OF PUNJAB, AND SWAMI SIVANANDA

The Governor on Sivananda in Relation to the Place of Indian Philosophy in the Contemporary World Culture.

A delightful constraint by their own country's cultural genius, they experience, presents itself as the cause that affords a rationally acceptable account of the honour the distinguished in India, do themselves by the Darshan they gain of such a high-ranking saint and sage of the Himalayas as Sri Swami Sivananda. In this picture, to the right of the High-Priest of contemporary India's highest spiritual experience, wisdom, and thought, we find that sweet-looking and simple scholar and eminent personality, Sri N.V. Gadgil, Governor of Punjab. In the following paragraphs we have recorded for us the well-considered views on the nature of Sivananda's contribution to the ascension of the Indian culture and philosophy, into importance and value in the environs of world culture.

Sivananda's Contribution to India's Cultural Conquest

INDIAN philosophy and Indian culture have now found a prominent place in the intellectual and cultural world outside India. Apart from Western scholars, such stalwart Indians like Raja Ram Mohan Roy, Swami Vivekananda, Swami Rama Tirtha and others have done a great deal in interpreting all that is best and noblest in Indian philosophy and culture to the outside world, and in this task Sivananda has made an invaluable contribution.

Swami Sivananda belongs to a high order of spiritually great men who have attained peace of mind and have felt the necessity of imparting a message to mankind. The long years which Sivananda has spent in the Himalayas, have been marked by continuous propaganda by him, for the benefit of the Indian people, in particular, and for the benefit of humanity at large. Very few people have done so much for interpretation of Yoga and Vedanta philosophy to the modern world, as Swami Sivananda.

May Swami Sivananda continue to give to us, Indians, great and small, the comfort, the inspiration and the satisfaction which comes to a man when he is in accord with the spirit of the culture into which he is born. —*N.V. Gadgil.*

SIVANANDA AND SRI DILIP KUMAR ROY

A Friend Of Romain Rolland, Russell and Tagore

MUSIC-LOVERS in the West and in the East, hold in high esteem the musical gifts and mastery of Sri Dilip Kumar Roy; God-lovers find themselves overcome by a sense of awe at his very name, for he raises them into ecstatic devotional moods, by the magic of his soul's songs, sung with high devotional fervour and intensive spiritual awareness; book-lovers and the intellectually inclined have made most popular his work, *Among the Great;* high-ranking and gifted spiritual aspirants know him as one of the most accomplished and great disciples of Sri Aurobindo.

Decades ago, Dr. Radhakrishnan, introducing the book mentioned above, characterised Sri Dilip Kumar Roy as 'the *tirthankar,* the pilgrim in quest of Truth, the seeker of wisdom'. But it is not any of these most distinguishing factors in the pre-eminent personality of Sri Dilip Kumar Roy, but the tenderest spiritual sentiments he displays in relation to Sri Swami Sivananda, and the pilgrimages he makes from time to time, to Sivanandashram, for the *darshan* of the Sage, the inspiring environs of the Himalayas, and the fresh Sivanandanagar-Ganga, *Bhagirathi* and *Jahnavi* as his song on Ganga, describes it, that arrest our interest.

Apposite to this context, would be Sivananda's view of Sri Aurobindo as the consummate expression of the Indian cultural spirit of synthesis. A couple of years ago, in a paper that Sivananda presented to the Cultural Integration Fellowship of California, for incorporation in an important publication on Sri Aurobindo, Sivananda wrote that it needed the supreme cultural genius of a Sri Aurobindo, the like of whom the spirit and the creative vision of India alone create, to give a yet bolder or rather the boldest manifestation to a synthesization of insights in philosophic, cultural and religious or spiritual wisdom and experience.

With a joy that only a Mother who has borne a genius-babe, can know, India is proud of Sri Aurobindo and the phenomenon of his extraordinary contributions; but the profit accruing from the gifts of Aurobindo is not its own, it is of all the world!

ATTENTION would find, in the picture above, the right-hand corner of the foreground show the Christmas tree adorned with trinklets and other customary articles of decoration. Every little detail of the Christmas ritual too, the Sivanandanagar celebrations keep fastidiously, with exquisite taste, and to an excellent nicety.

During the moments of meditation, in the gardens of Sivananda at Rishikesh, a group of advanced aspirants from the Continent, belonging to the higher echelon of the cultured Society in Europe.

Rt. Reverend Father Dr. Gebhard Frei, Professor of Comparative Religion, University of Zurich, the President of the Swiss Philosophical Society, and the President of the International Parapsychological Society, is here seen receiving from Sivananda, a flood of fresh light on an unfamiliar passage of the Holy Bible. The pointed index-finger and the smile on the face, are expressions characteristic of Sivananda whenever he seeks to convey with delight the light of Thought.

PRINTED on page seven, the Text of the Good-bye Speech of this venerable Dr. G. Frei, who is justly acclaimed the most accomplished intellectual leader and prominent determinant of present-day enlightened European thought, is one long, restrained and moving tribute to our monumental work. *Sivananda Literature, Vol. One*, by Swami Omkarananda.

Sivananda's Timeless Message To Modern Mankind

The Indian spirit that looked askance at, and despised the greatness of Alexander the Great, who had his temper formally tutored by one no less than the Greek Philosopher Aristotle, and extended his heroic deeds, his invincibility, his conquests over the vast territories of the politically much troubled good earth, has not, with the lapse of twenty-four centuries, grown old, but has retained, and what is more, added to its youthhood,, a fresh vigour in Sivananda, only to assert, for the 'umptieth' time, with unusual vitality, its message, "I am the King of Kings, the Emperor of emperors, deathless, exceeding in pomp of the play of my Consciousness-Light, the infinitised pomp of the Northern lights, the Eastern dawns, the Western coronations, ranging my will over the domains that know no darkness, that keep away the very deeds of time, and wind up in one of their petty corners, the vast spaces within the brain of man and outside in the stellar reaches...." The message of the utmost value to the human mind and life, and of eternal urgency to human situation and need, that India promulgates as much through the Sages of the Upanishadic age as through the Sage of our own times, Sivananda, is of the Advaita Vedantic thought, the oneness of all beings, the absoluteness of the dignity of man, of man as aroused in Consciousness to the fact of the underlying Reality in all life, of the contemplation upon, and a growth of oneself into, the Truth that never persishes, the Infinite Beauty that always is, the Absolute in being, in knowledge, in awareness, that is forever the centre, the background, the

goal, the aim of man's feeble existence on ea...

By the grandeur of his personality, by the lucidity of his expression, and the extraordinary richness of the material he presents, and as a rightful heir to the whole of Indian philosophical and spiritual traditions and treasures,—to have helped the world in general, and, the West in particular, master all the rudiments of Indian thought, and gain many penetrating perceptions into the Indian Mind, Heart, and Soul—this is yet another aspect of the contribution Sivananda, through his literature, makes to the growth primarily of fundamental Knowledge in the West, and secondarily, of the Knowledge in the West, concerning the East.

FROM what we know of this untiring benefactor of humanity, this Sivananda, many of us would be drawn to conclude, and state in terms apposite to a theological environment, that the symphonic rhythms of the dynamic mission of Sivananda are unmistakably formations from the numberless notes emanating from an exquisite coalescent activity of the Force of the fully descended Divinity and the ascended power of the transfigured and perfected humanity.

FROM caroling to card-exchanging and gift-giving, they have reached almost the high-point of Christmas festivity.... the stage that precedes a feast on cates and cakes. *On the floor*: Sri Janak, *Calcutta;* Swami Lalithananda, *Hungary;* Swami Vedantananda, *Poland;* Miss Beatrice, *Los Angeles;* Sondregger, *Switzerland;* Swami Umashankarananda, *Germany. Middle row*: Swami Lalithananda, *America;* Sri Kalyani, *Hongkong;* Sri Burian Anne, *Canada;* Sri Swami Sivananda, Sri Sivananda-Hridayananda, Dr. Totharam. *Back row*: A German Devotee; Gilbert Bourdin, *France;* George Jerseck, *New York;* John Evans, *Los Angeles.*

[This feature of pictures and text on the above phase of the talented elite of Europe and the East which is but just begun, will continue in the February issue of 'The Divine Life'.]

ASHRAM NEWS AND NOTES:

EAST AND WEST—

Sivanandashram as the Apex of One-World

UNDER our New Year Greetings, the sub-heading is concerned with the characteristics of a Universal Man, a World-Man, a cosmic Individual that Sivananda is, and everyone who knows anything of the Sivanandashram cannot pretend not to know that it is the one great common-ground in the world, where various nationalities, creeds, colours, castes, mix, mingle and remain single under the dominating motives of devotion to the spiritual Guide, search for God, love of mankind, and disciplines of Self-perfection.

'NEO-AUGUSTINIAN' CITY OF GOD

Necessary it would be to reflect here a little. Much sense is not made, nor any real good done, nor yet any act of a Creative Intelligence shown, by the application of attention, and discriminative thought, to the distinguishing facts of the essential East, and exalting the East over the West, the East as the Mother of all great religions, the West as the hot-bed of all great revolutions and greater wars, the East as predominantly spiritual and absorbed, by its very instincts, in the transcendental and the infinite, the West as rabidly atheistic in attitude and crassly materialistic in its proclivities and tendencies, the East as abiding by the duties of man, the West as clamouring for the rights of man, the East as devoted to the culture of the Spirit and the West as lost to the Soul, and lost in the conquest of the outer Nature, the East as panting after God, the West as prizing and pursing gold, and the rest of such nonsense and rodomontade.

Here in the modern hermitage of Sivananda, the East and the West, the North and the South, as a single world, bend a knee to the One Divine Power which makes the universe we live in, what it is, and yet transcends all that the universe is and can be, expresses the same basic aspirations. the same impulse of Love, for Service, for Sacrifice, for Salvation.

GRAND CHRISTMAS CELEBRATION

THE Christmas celebration and customs at Sivanandaganar, claim a pretty long tradition, and are enriched, year after year, by the contributions made by the groups of Christians that visit the Sivanandashram, perhaps accidentally, perhaps deliberately, at the Christmastide, visit from different countries of the world, belong to various nationalities, and to every denomination of the Church. The proceedings are generally marked with obvious merriment; the burning candles, the many-coloured electric bulbs, the varied type of decoration, the exhibition of Christmas cartoons, the most prominent portrait of our Lord Jesus, on the elevated altar, that transmits a sense of sacredness, the symbolic X'mas tree, and such other things, feast the eyes with a splendid new world. The joyful character that prevails during the celebration finds itself heightened when persons in fancy dress and fool's cap exhibit their colourful attire with pleasing distortions, when the ceremonial elements preponderate, the crackers are snapped, the baloons punched, an abundance of sweetmeats and the big X'mas cakes are distributed. One significant fact that should be borne in mind is that from this mirth and merriment, this gay and festive countenance that life puts on, the sense of the sublime and the spiritual so characteristic of the thoughtful Vedantic India, far from being absent, grows pronounced.

In the Satsangbhavan of the Sivanandashram, beautifully decorated for the occasion, by Sri Swami Amarananda and by Sri Swami Satyajnanam, the first chords of the celebration on the Christmas Eve, were struck by the singing of Carols to the accompaniment on the Veena and violin. A few records of Christmas hymns were played, and Sri Swami Sivananda's message specially written for the occasion was read.

Short and eloquent lectures on the significance of the celebration, were delivered by Sri Swami Jyotirmayananda, Srimati Kalyani, Swami Satchidananda Ashram and Swami Sivananda-Lalitananda of Lebanon. Passages from the Bible, on the Nativity of Jesus were read. A "dialogue-play", *Conversion of Miss Vanity,* was enacted by Sri Anne Burian, of Vancouver, Canada, and by Sri Sivananda-Lalitananda.

The feature of inspiring music programme was conducted by Sri Swami Vidyananda; special musical performances were given by Srimati Kalyani and Swami Umashankarananda; among those that sang the Christmas carols, the largest number was formed by the Sadhaks from foreign countries. Several other features and ceremonies distinguished the celebration that was brought to a close with the raising of special prayers, and the offering of devout worship, to the Divinity that Jesus is.

To mark the grand celebration of the nineteen-sixty Christmas, at Sivanandanagar, the Sivananda Literature Research Institute, had issued a neat, substantial, and important volume, *Stanford University Studies in Sivananda Literature;* this book of over five-hundred pages, was published a week earlier with the other intention of aiding it constitute itself into a presentation volume for our Christian readers of the Sivananda Literature, on the happy Christmas occasion. Thus the Christmas celebration under review, has set a precedence over the celebrations of the preceding years.

SEVENTEENTH FOUNDATION ANNIVERSARY OF THE ASHRAM SHRINE

The Pratishtha Mahotsava of Viswanath Mandir, included in its elaborate programme, on the 31st of December, Mahapuja, the great worship, a Havan for the welfare, peace and prosperity of the whole world, special Kirtan and Bhajans. Within the temple, the ritualistic and Vedic ceremonial worship consisted of Atirudra-abhisheka, Laksharchana, besides the other routine Pujas. At night, a special and one of the most inspiring Satsangas were conducted, the Lights were waved, and the seventeenth foundation anniversary Puja concluded with a grand general feast. The special Prasad from the Temple has been despatched to all those devotees who have had a special *puja,* worship, conducted in their Names, and to those that have generously contributed, during the year, for sustaining and expanding the activities of the world-wide organisation, the Divine Life Society.

SIVANANDA GENERAL & EYE HOSPITALS

The sweet-natured and efficient Dr. Totaram, L.C.P.S., of Bombay, has been ministering to the varied need of the patients, since the last three months. Dr. Aruna Mudholkar, M.B.B.S., also attended on the patients, during the first half of December. The much-respected Eye-Surgeon, Dr. Sivananda-Hridayananda continues to be as popular as her services are urgent and most praiseworthy. The construction of the third story of the Eye Hospital is nearing completion.

VISITORS AND VISITING-SADHAKS

Among the many that visited the Ashram, during the month under review, are Mr. Justice J.R. Mudholkar, Judge, Supreme Court of India; Her Highness the Maharani of Gwalior; General R.S. Soekanto, formerly Chief of State Police, Indonesia; Dr. Miroslav Zikmund, author and film producer, Prague, Czechoslovakia.

Swami Sivananda received a party of about four hundred pilgrims led by Sri Swami Naradananda, of Naimisharanya; 39 students of Engineering College, Gorakhpur University; and 14 students of Engineering College, Bangalore. Among those visiting-sadhaks that stayed at the Ashram, during the month, are Sri John Evans, Member of the Self-Realization Fellowship, Los Angeles; Srimati Sivabakium, of Durban; and Sri V. Thyagaraja Pillay, of Kimberly, South Africa.

NEWS FROM THE FOREST ACADEMY & RESEARCH INSTITUTE

THOSE readers of this journal of international affiliations, whose activities are bound up with academic interests, would be interested in, rather, really delighted to find and peruse, the inaugural number of a monthly serial featured on the fourth cover of this issue of the *Divine Life*, by the *Sivananda Literature Research Institute*. From the *Institute*, the fourth cover for February will bring you *Education*, and the one for March will bear *Ethics*.

FIRST SUBJECT FOR RESEARCH IN SIVANANDA LITERATURE —EAST AND WEST IN PSYCHOLOGY

In the context of the present subject for philosophical research by the Institute, it would be noted that in the antiquity of the Western world, psychology took the start of its story with the rise of the imposing speculations of the early Greek cosmologists, with the flights of ancient Hellenic intelligence exercised against the extrinsic 'why', 'how', and 'wherefore' of the universe, which incidentally and inevitably involved them in the formulation of assumptions about the nature of the human mind, and ended up, as everybody would know, by nursing into world-dominance a species of psychologists who are here the sneaking physiologists, there the apologetic biologists, and elsewhere the unlicenciate and ill-equipped medical men, enthusiastic at dolling out to a credulous mankind made more crazy by them, a delectable but dangerous knowledge empirically and scientifically derived from the psychological laboratories, drawn out through the abnormal Mind of Freud from the neurotic and pathologically unsound patients, and elicited, perhaps not tortuously, but persuasively, patiently and experimentally, from Pavlov's dogs, Throndike's cats, Watson's rats, Kohler's apes.

The contrasting eastern horizons forming the eternal abodes of an eternally self-renewing Dawn, the Dawn that is a veteran enemy of all forms of ignorance, even when ignorance assumes the guises of scientific knowledge, witnessed the genius of Indian psychology take its genesis as a body of systematic scientific knowledge in the towering Sankhyan thinkers, as a discipline for self-transcendence in the immortal Yogis, as an approach to the art of life in the medical men of an integral personality, men who arrested death, retained youthhood, and restored to the mind a sanity unknown to normal human nature anywhere in the world either of the ancient ages or of the contemporary times of psycho-analysis, psycho-therapy and psychiatry.

CORRECTIVE TO THE SPIRIT OF WESTERN SCHOLARSHIP

Towards Indian psychology, the attitude of derisive scepticism, to which most formal psychologists are prone to, needs to be discouraged and is seen to be a product of prejudice, a cloak for concealing a real ignorance of the subject to which it is extended, and does not necessarily implicate any evidence of a cautious regard for the scientific spirit which is after all less dogmatic, least assertive, and more perceptive to dismiss any field of knowledge without a prior examination, and particularly so in as much as Indian psychology does not employ the services of a strained imagination in building up its psychological data, rather, it has wholly dispensed with the play of imagination or mere inference, and has laid down the conditions of rising to an intuitive perception of the mental process and formulating such psychological principles which are eternally true of human nature wherever and in whichever time, clime, age, culture, civilization, it may be manifest. A certain intellectual perspicaciousness is rendered requisite for a fair appreciation of the extraordinary insights, or rather an essentially intuitive perception, the Indian mind has displayed in a thorough-going analysis of the human emotions and of the nature and the gradations in human pleasure, and the demands it makes, from the conclusions it draws from them, for a total transcendence of all relative experience, for a true Self-knowledge.

Forest Academy Title Awards

Swananda!—What is he? A great patron of arts, a Presence that fosters talent wherever found, a Personality that awakens moral excellence wherever asleep, a Sage who quickens spiritual unfoldment and progress wherever dormant, a Heavenly Parent that nourishes every upward aspiration, every stroke of skill, every expression of creative intelligence, every act that tends towards the creation of harmony, of value, of delight, every deed that leads the soul of man towards the Divine Being? Aye, all, all these, at once. An enhancer of every excellence, an admirer of every merit, a promoter of everything good and noble, a contributor to the cohesive forces of culture, harmony and integration, he has for everyman a word of generous praise, for every artistic piece of some intrinsic worth a written testimonial, for every expression of elevated character a high eulogy; and there is no limit to the number of titles he awards, of the gifts he gives, of the letters of encouragement he posts. Out of every twenty letters he writes, seven are invariably commendatory, complimentary, benedictory, encomiastic; the result is, men are made conscious of the vaguest of their possibilities, of their nascent powers of goodness and greatness, of their talents and capabilities, and goaded to unfold and exercise them, to make

[Continued from page 13.]

austerity, *tapas*. It purifies the mind, destroys a multitude of sins, overhauls the respiratory, circulatory, digestive and urinary systems; it throws out from the body all sorts of impurities and poisons; it also eliminates uric acid deposits. Just as impure gold is rendered pure by melting it in the crucible again and again, so also this impure mind is rendered purer by fasting again and again. The chief object in fasting is to practise *dhyana* rigorously as all Indriyas are calm during that period. You will have to withdraw all the senses and fix the mind on God.'

In his *magnum opus, "Sadhana"*, Sivananda teaches other lessons also. He gives twenty important spiritual instructions, namely, waking up at 4 a.m., practice of Asanas, study of scriptures, *swadhyaya, brahmacharya,* prayer, *mowna* or observance of silence, for two hours a day, reduction of wants, self-reliance, self-examination, self-surrender, and so on. He teaches also the science of seven cultures, viz., health, culture, energy culture, ethical culture, will culture, heart culture, psychic culture, and spiritual culture. In his *Sadhana for Householders,* he emphasises meditation on Gayatri and stresses also Kirtan, writing of the Names of God, seclusion, devotion, concentration, meditation. The same advice is given more elaborately and in greater detail in his *Spiritual Lessons.* The famous ten commandments of Sivananda are:

1. Practise truthfulness, non-violence and celibacy.
2. Be good, do good.
3. Be tolerant, bear insult, bear injury.
4. Be kind to all.
5. Serve all, serve the Lord in all, love all.
6. Share with others what you have.
7. Give, purify, meditate, realise.
8. Think rightly, act rightly.
9. Behold the one Self in all, see God in every face.
10. Feel "I am the all-pervading Immortal Self."

[To be continued.]

Continued from the opposite page.]

hem operative and dynamic. The thought of a Heart that loves so persuasively, so overwhelmngly, so continuously, of an admiring spiritual Guide, obliges them; they are bound by a potent ew tie of psychological affiliation and responsibility, and for that very reason, cannot but exert he best of their energies and rise to the height of his praise, up to his expectations. So many ersonalities are formed; so many powers of goodness developed; so many excellent qualities latent the inner layers of consciousness, made patent and active; so many beauties of the Soul aided blossom—lo, by a single Heart of highest spiritual magnanimity! From our previous issue, we ontinue hereunder the list of titles, Sivananda awarded. The Academy awards Research Degrees also.

AINIKA JYOTI: Sri Besh Rajyalakshmi, imati Ramani Ammal, Miss Ramani, Sri Chanavati, Murali Nilakantan.

RITYA KALA RATNA: Sri Veena Gulati, eelam Gulati, C.L.S. Vasantha, Delhi; Asha nsa.

RITYA KALA KUSHALA: Sri Jaya Sri, Sri oti, Sri Ratna Bhatta, Sri Ashok Dutta, Veena ai, Mriduala Soni, Mukesh Gondotra, Veena poor, Uma, Minakshi Gondotra.

SANGEETA JYOTI: Sri Natarajan, Sethuraman, Sri Sita Mani, Vijaya Jnanaskandar, Sri Jnanaskandar.

GURU BHAKTI RATNA: Charandaswadhva, Giridar Guvalini, Bhagavan T. Sahani, Bakti T. Sahani, Kamala T. Sahani, Ratna T. Sahani.

CHITRA KALA SAMRAT: Dr. Lily.

VIJNANA VISHARADA: Miroslav Zikmund.

HASTA REKHA NIPUNA: N.G. Ghosh.

[To be continued.]

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Etc., etc.

SIVARATRI OBSERVANCE AT SIVANANDANAGAR

HINDU Pantheon knows of no other Deity, so ancient, so universally adored, as Lord Siva, nd there is no other observance, no other 'festival', psychologically and spiritually so exceptionally onducive to a radical transformation of human nature and the illumination of the Self in Man ith the Light of Divine Experience, as Sivaratri. The *vrata* of Mahasivaratri will be observed at ivanandanagar, on the 13th of February. After the day's special *puja,* the all-night programme of rand worship will include, four times of *abhisheka* with the chanting of *rudri* and *chamakam,* erformance of *laksharchana,* the all-night collective repetition and singing of Panchakshari Manra, *Om Namah Sivaya,* and will conclude with the final *arati,* at the early dawn of the 14th. The mates of the Ashram and other aspirants will observe the occasion by fasting all through the 4 hours, by keeping the whole night vigil, doing the Japa of Lord Siva's Mantra. Devotees of ord Siva and others are invited to participate in this special Puja, and obtain the wish-fulfilling lessings of the Lord. Worship will also be offered in the Name of those who are unable to come, n request and on receipt of the money needed for the purchase of flowers and other materials or Puja and Prasad. Donations for making the occasion a grand success, may please be earcarked, SIVARATRI PUJA, addressed to the General Secretary, Divine Life Society, Sivaandanagar P.O., Rishikesh, Dist, Tehri Garhwal, and the receipt and Prasad therefor obtained.

Sivananda Literature Research Institute Feature:

Sivananda and the Aims and Methods Of Scientific Psychology

ENVIOUS of the independence, obtained, in the sixteenth and seventeenth centuries, by astronomy, physics and chemistry, and, during the eighteenth century, by biology, psychology too sought, and succeeded, at the close of the nineteenth and the beginning of the twentieth century, in seeking from,—in the interests of its own development and to the damage of,—philosophy, a similar status, and it is with the dawn of the scientific age, the development of the empirical approach to knowledge, the growing respect for factual material, the emergence of the scientific method, the rapid rise of the biological sciences, and the more rapid progress made by the German physiologists like Weber, Fechner, Helmholtz and Hering, and the systematic efforts and the consequent achievements of the structuralists, Wundt and Titchner, the functionalists, Dewey, Angell and Woodworth, the psychoanalysts, Freud, Adler, Jung and Horney, the behaviourists, Throndike, Watson, Pavlov, Hull, Spence, Skinner and Tolman, the Gestaltists, Wertheimer, Koffka, Kohler, and Lewin, that psychology sounded fully its trumpets of triumph as a full-grown independent science and treked vigorously on a dynamic experimental career.

The time, then, is ripe for pausing a little, not merely for understanding sympathetically its aims and aspirations, but for examining critically its procedures and its results, and revaluing its central concepts, only to point out such modifications in its moods and its methods, such relaxation of its narrowness, and such expansion of its search for knowledge as would help it serve human progress and welfare in a manner that is in conformity with the eternally true lines of the evolutionary genius and progression resident in, and presiding over the processes of, the mind of mankind.

Assuming the functions appropriate to the argus-eyed intelligence we find disclosed in an individual as inspired as a Sivananda whose expert mastery over every branch of modern knowledge has proven itself to be formidable, and who enjoys the added advantage of having pushed, by the power ensuant upon his exalted experiences, to a great perfection, the gifts of his native versatile genius, we would accord an earnest and enthusiastic appreciation to the founders of the different schools of modern psychology, but that appreciation would be addressed to the labours involved in their untiring researches, to the unusual zeal and tenacity of purpose they have exhibited in their efforts at extending the boundaries of human knowledge, but not unreservedly to the results of those researches, the intrinsic value of that extention, the fields of study they have departmentally demarcated for themselves, the methods they have employed, the conclusions they have reached,and never at all to the temerity with which they advance their case, assert their 'truths' and disseminte their views.

A double movement and a twofold purpose are implicit in this task—a continued examination of our own position in the light of their findings, and a continued revaluation of their leading conceptions from our standpoint, which will help them see their results in all their implications and in their full significance, pursue their arguments to something like a final unravelment, and perceive a number of fundamental problems of human mind that are precluded from their purview by their commitment to a narrow field of survey, by a bias in favour of their subjects and the validity of their techniques, and also helps us leave burnished, with humanity, the gold of its own eternal, all-dynamic, and all-comprehending Wisdom.

—KATYAYANI.

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